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military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Mussulmans for only three generations, and are all Soonnees.

There are three forts in Gor, named Loosonotkot, Doolotkot, and Tunelkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Taiban, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Taiban's horse." Even now Taiban is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Seo, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghestan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Herbund, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tor, 200 houses; Chilas, 140 houses; Geen, 5 houses; Takk, 80 houses; and Booner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Khaghan in the Hazara country by the Babusar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shotô Pass in five days. There is also a road from Astor by the Mazenoo Pass, only practicable at any time for men on foot, and closed in winter, by which Booner is reached in four days. The road up the Indus from Chilas is difficult and almost impassable even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Soonnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 3,000 men capable of bearing arms,

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101 The ancient name of the place was Sargin. Later, the
172 name of Gilit was given to it, and this has been changed to Gilgit by the Sikh and Dogra conquerors; but among the inhabitants it is still known as Gilit or Sargin-Gilit. Its identity with the Gahalata of ancient Sanscrit literature has been suggested.[1] A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere. Their presence indicates that a considerable amount of wealth and scientific skill must once have existed in this remote valley, of which not even the tradition has survived.

162 The settled population of the Gilgit district, which is very
197 mixed, amounts to about 4,500 persons. The language spoken is Shina, though the Shins are numerically inferior to the rest of the population. The Gilgit pronunciation of Shina is supposed to be more refined than the dialects spoken in neighbouring valleys, but of late it has received a
173 large infusion of Cashmeri, Dogri, Hindustani, and Punjabi expressions. The former rulers had the title of Ra, and there is reason to suppose that they were at one time Hindoos, but for the last five centuries and a half they have been Mahommedans. The names of the Hindoo Ras have been lost, with the exception of the last of their number, Shiri Buddutt. Tradition relates that he was killed by a Mahommedan adventurer, who married his daughter and founded a new dynasty, since called Trakhané, from a celebrated Ra named Trakhan, who reigned about the commencement of the fourteenth century. The previous rulers, of whom Shiri Buddutt was the last, were called Shahreis. The present Ra of Gilgit, Alidad Khan, belongs properly to the ruling family of Nager, but was installed as representative of the Trakhané on account of his descent from that family through his mother, on the failure for the second time of direct male heirs.

174 The population must have been at one time at least six or seven times as numerous as it is at present. High on the mountain sides up to an elevation of 10,000 feet, wherever the presence of water and the contour of the hill side permit, the ground is terraced and levelled, showing that it was once cultivated; but many generations have passed since its cultivation was abandoned. The period of greatest prosperity was probably under the Shin Ras, whose rule seems to have been peaceable and settled. The whole population, from the

[1] McCrindle's *Ancient India.*

~~30: Biddulph G-3 (1873-1878) 1880 AUI Afghanistan AUI~~
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along the bank of what I will still call the Gilgit river,[1] though the name is not properly applied to it in the upper part. Forty-three miles from the Ponyal frontier the village of Chashi is reached. 487

General Cunningham and Pundit Munphool give the name of Parasot to this branch of the river; but, though I have questioned many people on the spot, I have not found any to whom the name is known. This strip of valley is called Kho; it is thinly populated, and very narrow. More than half the population are Shins, who here reach their most westerly limit, and the language spoken is Shina. In the Battigah or Battiret Valley there is a considerable colony of Goojurs. 162

In the Woorshigoom and Kho Valleys, a number of remarkable stone tables of great antiquity are found. They are about 30 feet in diameter, and are formed of huge boulders, arranged with great precision with a flat side outwards, so placed as to form a perfect circle about 3½ feet high. On these are placed a number of flattish boulders of nearly equal size, projecting a few inches beyond the edge of the circle all round. The centre is filled with small stones and rubbish, which may or may not have been as originally intended. The labour of transporting and placing in position such huge blocks must have been immense. The local tradition is that they were the work of giants in old days. At Chashi and Yassin there are collections of several of these tables placed close together, and in several places between these points and the upper part of the Woorshigoom Valley there are single tables scattered about. 172 •

In none of the neighbouring valleys have I found traces of similar erections, nor have I heard of their being found elsewhere in Dardistan. Under the title of "Prehistoric Remains in Central India"[2] Mr. Rivett-Carnac has described a number of circular grave mounds, which would seem from the description to resemble these stone-circles in Yassin. It is strange that they should exist in this valley only, for, when once made, they must be practicably indestructible; but owing to its physical features, Yassin is well adapted to have become the refuge of an isolated race unable to maintain itself on equal terms against warlike neighbours. The circle in most

[1] The river, from its source in the Karoomber Valley to the Indus, is sometimes called *Anisari*, from *anisar*, which, in the Khowar language, signifies a mountain lake,—referring to the lake formed by glaciers in the Karoomber Valley. This may have been the *Rivansar* of the Ramayana. The name indicates that the Kho race formerly extended further to the east than at present.

[2] *Journal, Bengal Asiatic Society*, 1879.

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perfect preservation is situated on the tongue of land formed by the junction of the rivers near Goopis. Vigne mentions having been told of these circles when at Astor. They are in all probability funeral mounds.

Circular stone sepulchral mound at Chashi.

133

At Chashi the road leaves the main valley, which above that place becomes still more narrow and precipitous, and rises suddenly among the rounded hills to open Pamir-like ground past the Pandar Lake. This lake is 2½ miles long and half a mile broad, and is situated at an elevation of 9,400 feet. It is said to have been formed by a landslip about seventy years ago, and is now gradually drying up. Eleven miles beyond Chashi the large straggling village of Ghizr (called by the Shins Shevare) is reached, which gives its name to the whole district. At Ghizr a considerable stream joins the main stream from the south, by which a good road leads into the head of the Swat Valley. At Chashi the Shina language is not spoken, and we come in contact with the Kho race, who have crossed the watershed from the Kashkar Valley and settled in the Ghizr district, from which they have expelled the Shins. Close above Ghizr the valley contracts for a few miles, then curving round to the south opens out again to a breadth of a mile and a half, gradually contracting again to its source in the mountains at the head of the Swat Valley. This is the most western source of the Gilgit River, the different branches of which, as will be seen from the map, drain an enormous tract of country. The number of large streams rising on the north side of the mountains at the head of the Swat Valley, appears to indicate the existence there of snow-fields and glaciers of great extent.

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[197]

Thirteen miles above Ghizr the road leaves the valley, and ascends for 3 miles through broad grassy slopes to the Shandur plateau, which, at the height of about 12,000 feet, is about 5 miles in breadth and perfectly level. There

~~Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
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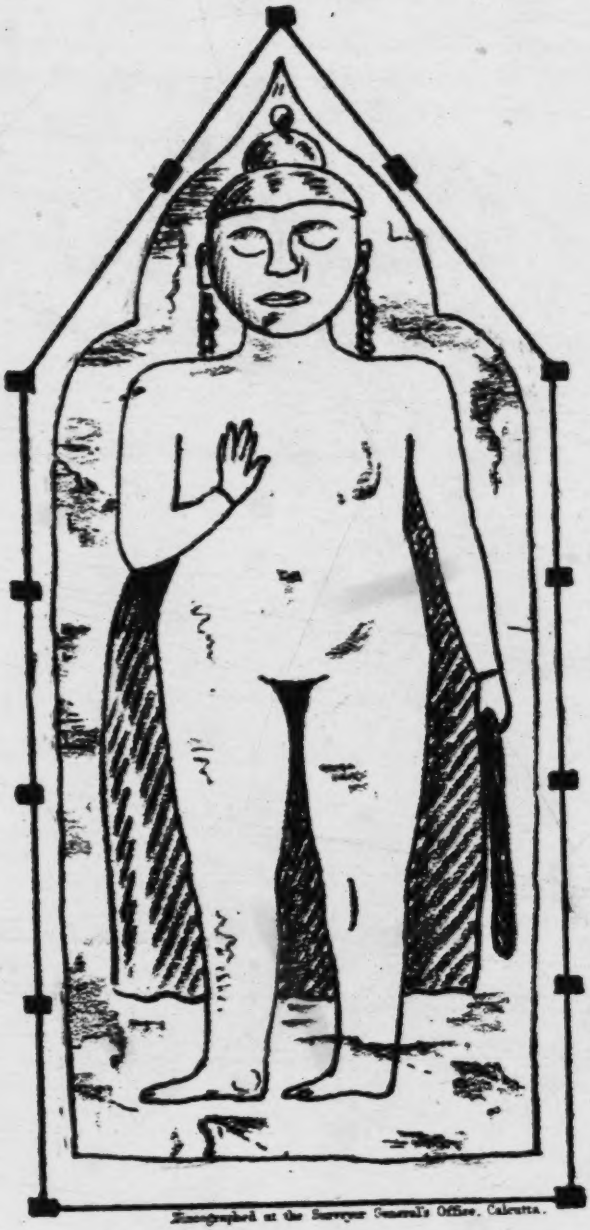

Lithographed at the Surveyor General's Office, Calcutta.

ROCK-CUT FIGURE OF BUDDHA
NEAR GILGIT.

[facing. p. 109]

Biddulph G-3 (1873-1878) 1880 [illegible]
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771 another, struck fire, set the herbage and surrounding trees in a blaze,
174 and consumed the dragon in the flames."

The resemblance of this legend to the Gilgit legend, which the Taleni festival is said to commemorate, is noteworthy. Under the story of the tyrant Shiri Buddutt devouring his subjects is probably concealed an ancient sun-myth. Long after the original meaning of the celebration had been forgotten, the custom no doubt survived; and advantage may have been taken of the festival to get rid of an unpopular ruler. In the legend of Shiri Buddutt it is represented that his life could not resist fire, and he is still fabled as dwelling in a place surrounded by glaciers, from which he attempts to issue yearly at the time of the winter solstice, but is driven back by the Taleni.

771 Later, when Buddhism was the prevailing religion on both
174 sides of the Hindoo Koosh, this religion doubtless established
172 itself as strongly in the southern valleys as it did in the lateral valleys of Badakhshan. Scattered through the Gilgit and Astor Valleys are a number of remains of Buddhistic stone altars, similar to those which are so common in Ladakh. The name "Munni," which is still applied to them, sufficiently attests their origin, though the natives attempt to account for them by saying that they have been made for the convenience of people carrying loads to rest their burdens upon. Their size, position, and the labour that has evidently been expended on them, however, forbid the acceptance of the reason assigned. They are sometimes also called "Thalli."

Both in the Sai and Gilgit Valleys there are several remains of Buddhist Chogtens, whose forms can still be distinctly traced. Those in best preservation are about 3 miles from Gilgit, near the village of Nowpoor, where there are four Chogtens close together in line. The remains of a large one also exist in the Chitral Valley, on a conspicuous point near the road not far from the valley of Koosht, and are still spoken of as "the idol." Closer research would no doubt discover many others.

Near the village of Nowpoor,[1] not far from Gilgit, is a large rock-cut figure of Buddha. The angle of the fork of two ravines is formed by an abrupt perpendicular rock several hundred feet high. In the very point of the angle the rock has split, so as to leave a broad smooth surface 50 feet from the ground. On this a deep slot has been cut in

[1] Nowpoor would appear to have been formerly the more important place of the two. Its ancient name was Amsar.

½ [Cf. category 116, plate facing p. 109 -- Analyst]

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3

771 the form of a pentagon, within which the figure has been cut
174 in intaglio. The face is exactly as represented on well-known
figures of Buddha, with ear ornaments and head-dress, thick
●172 compressed lips, smooth face, and impassive countenance. The figure is erect, and is about 9 feet high. The upper part, which is in excellent preservation, is well finished, the lower part is not so well executed. The right arm is held across the body with the hand open, palm outwards; the left hand hangs by the side, and holds a staff or some kind of weapon. The whole figure is exposed, but the edge of a robe or some hanging drapery is portrayed, which, with the smooth face, has given rise to the modern belief that it is intended for a female figure. The lines of the pentacle are accurately drawn and deeply cut. On the edge are deep square niches, cut at regular intervals, which may have been used to hold timber supports of a frame to protect the figure from injury. The feet of the figure are upwards of 30 feet from the ground, and it must have been a matter of considerable difficulty to execute the work in such a position.

It is probable, however, that the level of the soil below the figure was formerly higher than it is at present, for there are signs close by of the existence of an old watercourse for purposes of irrigation, part of which appears to have been carried for a considerable distance along the face of the rock in a wooden trough. This watercourse has been rendered useless by the sinking of the water-levels, probably accompanied by a sinking of the level of the adjacent soil; and, this being the case, it appears likely that, at the time at which the figure was cut, no very high platform was necessary to enable the cutters to reach the proper position. The cutting both of the figure and of the sockets, which appear to have been used for the supports of the watercourse, show a knowledge of stone-cutting quite beyond the power of the present inhabitants of the country.

771 Were it not for the difference in size, I should be inclined
to regard this as the figure of Buddha mentioned by the
174 Chinese traveller Fah-Hian, who visited India about A.D. 400. According to him the figure was 94 feet high, and the length of one foot 9 feet 4 inches. His route as far as Khoten is traced without difficulty, and To-li, or Tha-li-lo, must certainly be Darel or Gilgit; but the route followed between these two points is less easily identified. General Cunningham has given strong reasons for identifying Kiech-ha with Leh, thus making Fah-Hian's route to have been along the

Biddulph G-3 (1873-1878) 1880 AIII Afghanistan AV1
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173 tainly most superficial, for there is no tribe mentioned in this work which shows all the characteristics of an Aryan race of pure blood in a higher degree than the poorer population of that state.

172 Opposite the village of Barenis, 20 miles above Chitral, is a figure with an inscription in ancient Sanscrit rudely cut upon a rock. General Cunningham has kindly favoured me with the following reading of the inscription: *Deva dharmmaya Raja Jiva Pâla*—"The pious gift of Raja Jiva Pâla." This inscription refers, in all probability, to a building, of which the figure is a facsimile, erected somewhere near. General Cunningham tells me that from the character used, it cannot belong to an earlier period than the 3rd century A.D., and the date of it is probably a good deal later. The name Jiva Pâla is, no doubt, the Jeipal of early Mahommedan writers. According to Al-Biruni, the fourth King of Cabul, who succeeded Kank, whose period was about A.D. 900, was named Jeipal, and his rule may have extended to Chitral. The figure is Buddhistic, and is interesting, as helping to show that Buddhism existed in Chitral before Mahommedanism.[1]

173 The earliest traditions now existing of the Chitral Valley relate to a certain king Bahman,[2] an idolater whose rule extended eastward as far as Puttun, in the Indus Valley, and who dwelt at Mushgool in the Moolkho Valley. During his reign an Arab army conquered Badakhshan, slew Zungibar[3] the ruler of Wakhan, and invaded Chitral by the Yarkhoon Valley, where they were met by Bahman. Among the invaders were two champions, named Saifnosh and Istiftanosh, who challenged individuals in the Chitral army to a trial of strength. King Bahman, who was famed for his skill in martial exercises, accepted the challenge in person, and for a whole day wrestled with one of the champions in view of both armies, without either gaining the advantage. On the second day, when Bahman offered himself to renew the contest, the other Arab champion was substituted without his knowledge, and, exhausted by his struggles of the previous day, he was vanquished, and carried bound to the Arab Chief, who, by a curious anachronism, is said to have been Hemza, the uncle of the Prophet.[4] Bahman, consenting to render

[1] See also page 109.

[2] The name sometimes given by the Siah Posh to their country is Wamastan, which may have some connection with this name.

[3] The name is still found in Wakhan, where a ruined fort, called Kila Zanguebar, is pointed out. See Wood's Oxus, page 218.

[4] Hemza, the Prophet's uncle, was slain at the battle of Ohod A.D. 625, but the first Arab invasion of Badakhshan did not take place till the middle of the 7th century.

2: Gervis T-3 (no date) 1954 AV1 Kashmir
Dard AV3

539 And the Queen ordered that the youths be brought to her. She was at once smitten by the likeness of the now handsome Trakhan to the Ra she had poisoned. She asked the youth from whence he had come, who his parents might be, and he told her all he knew. Then she was certain that he must be her son. The years had softened her; she was sad and lonely at times, for her daughter had married and left her castle, and she told him the rest of his story, pronouncing him to the men of Gilgit as their rightful Ra and seating him on the "Nilo But"—the coronation stone of the Ras of Gilgit. He was later to become the most famous of all the Ras of Gilgit, his rule was wise and strong, he extended the frontiers of his country, "he increased them to beyond Hunza and Nagar, right to the confines of Cathay." His nephews Girkis and Mughlot—the sons of his sister—he made the first rulers of Hunza and Nagar, their descendants being the Mirs there today. His memory will ever remain with the people of Gilgit, for there are so many songs of his great deeds and his wisdom now held up before the youths of those hard mountain parts as an example of what they, who also are born of that land, can achieve.

538 The men will sit for hours telling such stories as this[1] to the young men and boys, stories of blood, honour, swords and wars, whilst the women's stories, though not as bloodthirsty, are also those which rekindle a determination in the girls that the land, the gold and the women of Gilgit shall never be taken, whatever the sacrifice demanded or the price paid to hold them.

563 The people of Gilgit are Mohammedans of both the Shia and the Sunni sects; the people of Nagar are of the Shia sect only, those of Hunza of the Ali-Ilahi sect—that is, believing that Ali is God; the others are Mulahis.

● 172 Yet there are signs that the Buddhist faith at one time also reached as far as this, for Knight tells of walking to the entrance of the Kargha nullah, through which there is a track leading on to Yaghistan, and of a carving of the Lord Buddha to be seen on the face of a great rock.

721 The chiefs of Gilgit "living in their mountain fastness", were in the days gone by, "notorious for their raids into the countries of their neighbours, which they made with impunity".

[1] [See category 539, pp. 225-228 -- Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

deal of red and other coloured rock in the mountains at the head of the Ghizr valley, which makes a pleasant change after the monotony of the everlasting grey of the mountains and shingle slopes. 133

One thing disappointed me very much in the country, and that was the paucity of remains of archæological interest. Here and there you see an undoubted Buddhist tope, though, curiously enough, I do not think that a single piece of Buddhist masonry, such as you would find in any other portion of the frontier, exists in any fort or road embankment. There is not one single inscription in the whole country, except one found by Colonel Lockhart between Mastuj and Chitral commemorating the invasion of a Chinese army. I hunted the country high and low, promised rewards, did all I knew to get information, and the Chitralis would have shown us anything, for they are no bigots, but I never found the trace of an inscription. There are no buildings of historical interest, there were no written records, but there is a wonderful folklore which, I am sure, will repay research. It is rapidly being ruined by Mahomedanism, and in a few years, I am afraid, many of the old beliefs and legends will have passed away, but it was a mine of wealth which I had no time to explore. 172 538 [177]

Throughout the country are traces of past inhabitants, the remains of rock-built villages, attributed to the Kafirs, perched on some almost inaccessible crag, great circular enclosures, looking like gigantic sheep-folds, the reputed halting-places of Moghul armies, but so far from water that they cannot have been fortifications, and circles of stones pointing to dead worships. But all these are of the rudest type 172

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
Chitral

172 and construction, and in no case, search however closely, did I find trace of an inscription or of carving. In one place cup markings on a rock built into a wall caught my eye, but I was at the moment being swept along in the centre of a cavalcade of Chitralis who had come to receive me, and I could not stop. I hunted for this stone again many times, but never found it, and, in any case, cup markings are an enigma. The only attempt I ever saw at sculpture was the production, in outline, chipped through the glazed weather surface of rocks, of the figures of animals, generally markhor and ibex. I examined a great many of these carefully, but it was extremely difficult to arrive at any satisfactory conclusion as to their age. Some were evidently very ancient, others may have been quite modern, though I must say I never found one fresh cut. The curious thing to me was that I never found the figure of a man or horse. I never got any satisfactory explanation about them, but they are probably the outcome of a desire to pass the time on the part of shepherd, sentry, or mere idler.

133 We crossed over to Mastuj by the Shandur pass,
132 at an altitude of over twelve thousand feet, camping on the top of the pass, which is a flat plateau with lakes on it. The line of mountains over which the pass leads is the connecting link, the only one, between the Hindu-Kush and the Hindu Raj ranges. The march from Ghizr to the top of the Shandur is easy, through a broad valley filled with willow and with scattered birch. We passed the road to Mastuj by the Chamarkand, which we were to use later. The cold on the Shandur was felt a good deal by our

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

ing peace a greater and united empire? Let us hope so. But who that knows her methods can dare to prophesy that Russian rule will necessarily prove better for the people than Mahomedan. 000

One last look out over the forbidden land through which our feet might not stray, and we turned away and set our faces for India, feeling happy that we had come so far and seen so much, sad to think that the limits of our wanderings had been reached, and that each day now brought us nearer the dull routine of civilisation, from which six hundred miles now separated us. There is a fascination which no description can convey to those who have not experienced it in the nomad's life.

We had passed a Kafir village on our way up the Dorah, the people outlaws from Kafiristan owing to some blood feud, and had been hospitably entreated to stay and dine. This, as we were doing a double march to the top of the pass and back, we were forced to decline, but our would-be hosts turned up in our camp in the evening, and brought us a huge cream cheese, weighing about a stone, excellent to eat when you ignored the dirt of their methods. One boy was very handsome, with an aquiline nose and finely cut mouth, and really beautifully-shaped head and face, but the majority were uninteresting looking. We parted on the best of terms, as I gave each man and boy a looking-glass, knife, scissors, needle and thread, a priceless collection for them. We passed some wonderful hot sulphur springs at Shah Salim, a few miles below the head of the pass, and one of the curious circles of stones before mentioned, which are attributed by the people of the country to the Kafirs. 563 312 [172]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

162 themselves at the Chamarkand and Shandur passes.

174 563 As to the dates of the different invasions, or the last stage occupied semi-permanently in the tribe wandering before Yeshkun or Shin turned from the plains, and came surging up the Indus valley, who can give a definite answer? Biddulph inclines to take the Yeshkun, or Boorish, as they style themselves, to be the Yuechi who conquered Bactria about 120 B.C. Boorish, he says, may stand for Pooroosha, the ancient name of Peshawar, the seat of the Indo-Scythian kingdom founded by the son of Kitolo of the little Yuechi tribe who conquered Gandhara and Ariana in the fifth century of our era. The tribe must have swept up the Indus, and occupied it and the tributary valleys from Jalkot to the Shigar valley in Baltistan, subjugating the Aryan inhabitants as it passed. The beauty of the Aryan women—famous in all time—would soon tend to merge the races, and to stamp the Aryan type on the invader.

172 Buddhism must have flourished now, as the countless "mannis," or long stone altars, which abound throughout the Hindu-Kush show. The topes, chortens, and sculptured Buddhas scattered about in Chitral, Punyal, Gilgit, Nagar, and Baltistan, also testify to the spread of the gentle faith, and the voice of history in the writings of the Chinese pilgrims is not silent. With the Buddhist era came a proficiency in the arts never since equalled, as is shown by the masonry, sculpture, and clean-cut sockets to support the timbers of wooden irrigation channels taken across 174 perpendicular cliffs near Gilgit. After an interval 563 of some centuries, but how soon seems impossible